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INVEST IN SOULS.

“**A** MAN shall be more precious than gold.” Hear that, O long-suffering and patient missionary, your stock will be at par. The poor souls which you dig out from dark caverns of heathenism will be worth millions of such “corruptible things as silver and gold.” Did the mother of the Gracchi present her own children to those who inquired concerning her treasures, saying, “These are my jewels?” How much more will the missionary exult in his spiritual children in that day when the Lord shall “make up his jewels,” presenting them before the Redeemer and before the angels, saying, “These are my riches!” . . . “Where can I invest most safely and profitably?” is the question constantly asked on ‘Change. Invest in souls; seriously, deliberately, solemnly we urge you to invest in souls. There is no insurance on gold and silver that will protect them against the fires of the last day. But saved and glorified souls—these are “the gold tried in fire,” out of which your crown of rejoicing shall be wrought. Get money, you may or may not, O Christian. But as you care aught for the rewards of heaven, fail not of getting souls. Get them at your own door; get them from the ends of the earth; but fail not to get them.—

Selected.

FINANCIAL EXHIBIT FOR TEN MONTHS.

The following is the Financial Exhibit of the Foreign Society for ten months of the current missionary year:

	1909	1910	Gain
Contributions from Churches.....	3,807	3,345	*262
Contributions from Sunday-schools.....	3,378	3,581	203
Contributions from C. E. Societies.....	1,189	906	*283
Individual Contributions.....	1,011	968	*43
Amounts.....	\$233,234.00	\$268,305.54	\$32,071.54

Comparing the receipts from different sources shows the following:

	1909	1910	Gain
Churches	\$107,983.48	\$104,313.03	*\$3,670.45
Sunday-schools.....	61,674.18	78,222.84	16,548.66
Christian Endeavor.....	9,491.48	7,475.83	*2,015.65
Individuals.....	26,353.44	23,605.82	*2,747.62
Miscellaneous....	2,518.35	5,246.62	2,728.27
Annuities	24,864.67	46,950.00	22,085.33
Bequests.....	348.40	2,491.40	2,143.00

*Loss.

Gain in Regular Receipts, \$10,843.21. Gain in Annuities, \$22,085.33. Gain in Bequests, \$2,143.

EDITORIAL NOTES.

The Sunday-schools have made a wonderful advance. All together now, that we may reach the \$100,000!

A brother in the heart of Asia Minor sends five dollars for the work, and with it the wish, "May a million of these come to the help of our Society."

The Foreign Society has just issued a fine new catalogue of books and all kinds of missionary leaflets and literature. One will be sent you free on application.

"The August Intelligencer is great! To every lover of the Kingdom it will be as welcome as the first bite of grass to the cattle in the spring." So writes E. B. Barnes. What he writes thousands of others know and feel.

Japan has 600 churches and 70,000 Christians; 500 ordained workers, 600 unordained male workers, 200 Bible women, and nearly 100,000 enrolled in the Sunday-schools. The increase in the church membership last year was ten per cent.

The missionary year closes on the last day of September at noon. Before that hour comes the books of the Society should show that \$400,000 have been received. That will help to make the Topeka Convention the greatest in our history.

Dr. Jessup dedicated his autobiography to the memory of his father and mother, whose godly example, wise counsel, and fervent prayers led him to Christ, who helped him on in his Christian course, and to learn the lux-

The Foreign Christian Missionary Society

ury of doing good, and cheerfully gave him and his brother to missionary work at a time when a journey to Syria seemed like an act of self-immolation.



Robert M. Hopkins,

The National Sunday-school Superintendent, has three qualifications for the great position he fills: ability, education, and experience. He is the son and grandson of men who were noted teachers in their day. He has inherited their brains and their skill. He is a graduate of Michigan University. He has done post-graduate work in other institutions of learning of the highest grade. He has been in the work in Kentucky for several years, and has demonstrated his fitness for the larger field to which he has been called. It was his success in Kentucky that led to his promotion.

Miss Edna V. Eck writes that she was never before so happy as since reaching Bolenge. She expects to find her pleasure in the work increase as she masters the language. Her one drawback now is that she is able to do so little because she can not speak to the people in their own tongue.

The latest word from the Congo was to the effect that the Oregon was in course of reconstruction. The hull was all together and was ready for the riveting. Good judges pronounce the Oregon the strongest and best shaped boat on the river.

Now is the time to plan for the fall and winter campaign of mission study. Send for the new catalogue and announcement. The finest kind of mission study text-books are available for you. Why not try "Advance in the Antilles," the new book on Cuba and Porto Rico?

The receipts for July have fallen slightly below the receipts for the same month last year. This is a matter for regret. The churches gave more, but there was a decrease in the individual offerings. It is hoped that the next month will show a decided gain, more than enough to make up for this loss.

The Foreign Missionary number of the Australian Christian is a thing of beauty. On the front page there is a picture of Buddha. Scattered through the paper are pictures of the missionaries the Australian churches have sent out, and maps of the fields in which they are at work. The churches beneath the Southern Cross are doing well, and are planning to do far better in the future.

No day should open or close without a volume of prayer going up to God for the men and women who have gone out to all the ends of the earth, to give a knowledge of the true God and of Jesus Christ to the nations that sit in darkness. They need wisdom and strength and courage and enterprise and the instinct of victory. In praying for them we enrich our own souls. Let no one sin against the Lord in failing to pray for them.



LAYING THE KEEL OF THE S. S. OREGON, KINCHASSA, AFRICA.

Nanking Bible College and Training School.



In the front row from left to right are Frank Garrett, A. E. Cory, and C. S. Settlemyer. In the center of the second row is Li Djao, an instructor. The others are students. Most of them have done some evangelistic work.

The Foreign Christian Missionary Society

A new home is being erected at Bolenge for the workers. C. P. Hedges, who has charge of the press and who preaches and teaches, also has the oversight of the builders. With a small staff and a superabundance of work the danger always is that a man will overwork and break down. The staff in Africa should be doubled in the interests of the work, and in the interests of the workers.

The Missionary Intelligencer should go into a quarter of a million of homes each month. It is the only publication in the world that gives a full and detailed account of the work of the Foreign Society. Those who support the work should know how it is being carried on, the difficulties and trials of the workers, and the measure of success that the Lord is giving them in return for their service.

Dr. W. M. Hardy is on his long journey to Batang on the borders of Tibet. He is traveling alone. An evangelist was called for by Dr. Shelton and Mr. Ogden. A man and his wife offered and were eager to go. But the Society did not have the funds to send them, and so they go elsewhere. When Dr. and Mrs. Shelton leave Batang for home on their furlough, Mrs. Ogden will be the only white woman on the station. This ought not so to be.

Mr. and Mrs. Rains sailed from San Francisco on the 12th of August. In crossing the continent Mr. Rains spoke at a number of places. He spent two days at Long Beach, Cal. The way to show our regard for him is to increase the income of the Society in his absence. Nothing will do so much to rejuvenate him and to cheer his heart as to know that month by month the receipts show a marked increase. In this we shall honor our Lord while honoring his servant.

There was never such a demand for more workers as there is at present. The call comes from every field. Men are needed to preach the glorious gospel, and to heal the sick. Without an increase in the receipts no new workers can be sent out. It will take a hundred thousand dollars to provide the buildings that are urgently needed now. The men and women on the fields need to be housed; they need schools and chapels and hospitals. It would seem to be the part of wisdom to care for those at work before sending out others.

F. A. Powell, at one time an American Consul, says this: "If the clatter of American harvesters is heard to-day from one end of Asia Minor to the other; if the Eskimo of Greenland and Alaska and Labrador vary their monotonous diet of fish and blubber with tinned meats from Chicago and Kansas City; if the natives of Equatoria insist on buying cotton sheeting that is stamped 'American,' and will take no other, our merchants and manufacturers may thank the American missionary." This is one of the by-products of missionary toil.

The missionary cause does not always receive fair play at the hand of its critics. Recently a popular magazine solicited an article from a man who had traveled some in the East. He wrote a readable article, such an article as a romancer might write on any subject for pay. He stated that of all the money given for Missions one dollar in twelve reached the field. Other fairy tales were given, as if they were true. When an answer was sent to the editor he returned it with the curt reply that he had given sufficient space to the subject. Munchausen could be heard in attack, but no word could be heard in confutation. It is not always so. For this let us be thankful.

At the Edinburgh Conference the Archbishop of Canterbury used these significant words:

"Many a time after quiet talks with some simple-hearted worker who is spending himself ungrudgingly in the Master's service—be it under an African sun, or in the Arctic circle, or in the islands of a stormy sea—I have found myself literally tingling with a mingled sense of humiliation and of eager enthusiasm, as I have set the value and the glory of his personal self-sacrificing devotion to our Lord against the value of our own poor commonplace work at home, and I have fallen on my knees and asked that he who seeth in secret will show us how to co-operate in some more fruitful way, and to link the two tasks, that man's and mine, more wisely, more effectively, than we seem to link them now."

The building which is to be the headquarters of the Christian Woman's Board of Missions and the home of the Missionary Training School was dedicated on the 18th of August. This building, apart from the furnishings, cost over ninety thousand dollars, and was dedicated free from debt. The following persons took part in the dedication services: Mrs. Anna R. Atwater, Mrs. M. E. Harlan, Mrs. Frank E. Wells, Mrs. Ida Harrison, Mrs. A. E. Jennings, E. C. Davis, Miss Adelaide Gail Frost, A. McLean, and Jabez Hall. Prof. C. T. Paul spoke briefly about the plans for the Missionary Training School. The Christian Woman's Board of Missions is certainly to be congratulated on having such a fine and convenient building for its home. This building will contribute to comfort, convenience, and efficiency.

The Annual Conference with the missionaries who were home on furlough and the new missionaries under

appointment was held at the Missionary Training School in Indianapolis, August 16th to 18th. This was a joint Conference between the missionaries of the Christian Woman's Board of Missions and the Foreign Christian Missionary Society. There were present the following: From India—E. C. Davis, Dr. Jennie Crozier, Miss Graybiel, Mr. and Mrs. McGavran, Dr. Mary McGavran, Mr. and Mrs. Grainger, Miss Stella Franklin, Mr. and Mrs. McLeod, Neils Madsen, Miss Jackson, and Miss Stanley. From China—F. E. Meigs, Dr. and Mrs. Wakefield, Dr. W. E. Macklin. From Japan—M. B. Madden, Miss Bertha Clawson, C. S. Weaver, and Mrs. L. D. Garst. From the Philippines—Dr. C. L. Pickett and Dr. Leta Pickett. From Jamaica—John Randall. From Africa—Mrs. Royal J. Dye, Mr. and Mrs. R. Ray Eldred. The Conference was entertained most hospitably by the Christian Woman's Board of Missions. Those who were present expressed themselves as having profited greatly by the three days spent together. It meant much to missionaries of all parts of the world to meet and renew their acquaintances. It meant much to the new missionaries going out for the first time to meet those who have been on the field for many years and to receive helpful suggestions from them.

Mrs. Laura D. Garst spent sixteen years in mission service in Japan. She taught Bible classes, singing classes, Sunday-school classes, visited from house to house, and received Japanese and other guests in her own home, and co-operated with her husband in every way. After the death of Charles Elias Garst, in 1898, she came home with three young children. Mrs. Garst has lived in Des Moines since her return. Gretchen and Morrison are in Drake University and Rachel is in the public school. Mrs.

The Foreign Christian Missionary Society

Garst has visited many of the churches in Iowa in the interest of the work to which she dedicated her life. She has spoken in Minnesota, in Kansas, and in other States. Last year she visited seventy places and gave over two hundred addresses. In two years she has spoken in 141 places, taken 466 subscriptions to *The Intelligencer*, and

sold over 700 books. She has visited many places in which there was little missionary interest. Mrs. Garst is a very acceptable speaker. Her whole soul is in the work. Churches or missionary organizations wishing to hear about the Lord's work in Japan can address Mrs. Garst at 1124 25th Street, Des Moines, Iowa.

LAKE GENEVA CONFERENCE.

The Sixth Annual Summer Conference of the Young People's Missionary Movement, at Conference Point, Lake Geneva, Wis., July 1st to 10th, was the most successful ever held at this place. Two hundred and fifty delegates were in attendance. Of this number, our people were represented by seven people. We should have had not less than fifty.



Mission Study Class in "The Uplift of China," conducted at Lake Geneva Conference by Miss Patterson, missionary at Tien Tsin. Dr. Isaac Headland, of Peking, is at her left.

These conferences are proving a wonderful inspiration to all who attend. The leaders are men of world reputation, and the missionary instruction is of the best to be found anywhere.

EDITORIAL.

A SQUARE DEAL FOR SEPTEMBER.

When this magazine reaches you, but one short month will remain until the closing of the missionary year. Those who have not been connected with the office of the Foreign Society can hardly appreciate the keen anxiety which accompanies these closing days. The burdens and problems of the whole year seem to be borne forward and projected into this month. September is the crisis period. We can truthfully say, As goes September, so goes the whole year. There are several reasons for this. In the first place, a large proportion of the receipts come during this month. Last year September yielded \$80,000 of the \$350,000 received. This amount was largely offerings which for one reason or another were held back until the last moment. These final receipts are irregular and uncertain. No one knows how much will come in until it is in hand. This causes deep anxiety. The granting of the appropriations to the mission fields and the launching of new work depends largely on this month's returns. This year, on account of increased work on the foreign field, and the lack of a similar increase in the regular receipts at home, it has been necessary to make a ten-per-cent cut in all the appropriations to the various fields. This has saddened the missionaries and crippled their work. They await the closing of the year with painful interest, to see whether this handicap to their work shall continue. The Society has been obliged to borrow far more at the bank this year than ever before. Because of the delay in sending in offerings, much money has gone for interest on borrowed money. The officers of the Society anxiously await September receipts, to see whether the year will close with a serious debt or not. It looks now as though a deficit were almost inevitable, unless there is a heroic effort all along the line. On account of the financial condition no new missionaries have been appointed this year. Many are ready and anxious to go. The results of this month will indicate whether they can be sent or not. And last, but not least, the watchword for this year is: \$400,000 for Foreign Missions. If the September gains keep up with those of the rest of the year, the goal can be reached. What a victory that would be!

Everything calls for an earnest, united effort for September. May

The Foreign Christian Missionary Society

we not ask that every pastor, Sunday-school superintendent, and Christian Endeavor president look up at once the matter of the foreign offering? If for any reason all or a part of it has not been sent in, the matter should be immediately attended to. If the weekly plan of missionary giving is used in your church, please see that all the money paid in up to date is sent on, so that due credit may appear before the books close, September 30th. We urge all individuals who have been contemplating giving for special objects, or on the annuity plan, to make their remittances at once. May we not count on all possible contributions from every source during the next few weeks? As the work grows, the demands increase, the calls of the fields become more imperative, and the burdens become more weighty. God's wonderful blessings challenge our supreme loyalty to his world program. May the last month of our missionary year beat all records! Let us give September a square deal!

FRANCIS MARION RAINS.

Mr. Rains began his service with the Foreign Society in September, 1893. In the seventeen years that have elapsed since then the Society has grown and prospered. The largest amount received in any year before his appointment was \$70,320.84; the amount received last year was \$350,685.21. The year before his appointment the contributing churches numbered 1,355; last year they numbered 3,369. The year before his appointment the contributing Sunday-schools numbered 1,425; last year the contributing Sunday-schools numbered 3,775. The year before his appointment the missionaries in the employment of the Society numbered 63, and the native helpers 37; last year the missionaries numbered 170, and the native helpers 634. These



F. M. RAINS.

figures are an indication of what has been accomplished since his connection with the Society began.

From the first it has been the special work of Mr. Rains to increase the revenue of the Society. Into that work he has put all his strength and all his genius. To him more than to any one else the credit of this marvelous growth is due. Others have helped as they were able, but he has led all these years.

It has been a common thing for him to work in the Mission Rooms almost all the week, and then go to dedicate a church on Sunday. Where money has to be raised a dedication is the hardest kind of work. The

main service has usually lasted three hours. There have been two other services in the day, and both of them heavy. About midnight he has taken the train for home, and has been at work in the Mission Rooms on Monday morning as if he had been resting in the bosom of his family all the day before. The money received for the dedication has gone into the treasury of the Society. Half his salary has been paid in this way. He could dedicate a church almost every Sunday in the year if he had the strength required. Were he so disposed he could give up his work for the Society and dedicate thirty churches in a year and make as much money as he now receives, and be absolutely free from care and have the major part of every week for himself. He prefers to use his life in Christ's glad service.

In recent years Mr. Rains has suffered greatly in health because of the exhausting nature of his work. Nature has protested against his extraordinary and excessive labors. It is hoped that while on his tour of observation he will recruit his health and strength and add twenty years to his productive life. He is not an invalid; he can do more now than most men; but he is not as well and as strong as he was when his services for the Society began.

It would be a strange thing if in a life so active he entirely escaped criticism. He has not done that. No man that does things goes through life unscathed. It is only the dead of whom all men speak well all the time. It is said that there are two classes of men: those who do things, and those who ask why they were not done some other way. Mr. Rains belongs to the class of workers; he has done things. He has been misunderstood and has made a few enemies; but he has made a great host of friends, and they will pray for him all the time he is gone, and will welcome him on his return to his home land and to the work to which he has devoted his life.

WANTED—MEN.

For two years the Foreign Society has been praying and searching for a medical man for Africa. A strong, well-equipped man, a man willing to endure hardness, a man with a stomach that is not too fastidious, a man with a warm heart,—is needed and has been needed for some time in Congoland. The situation calls for a man with a dash of heroism in his nature. His outfit and salary are provided. Thus far the man has not been found. It is said, on the best of authority, that there are too many physicians in America. The medical schools are turning out twice as many men as can find a practice that furnishes a living. The men are here; that is evident. But they do not offer.

The chief reason for this dearth of missionary candidates is that the

The Foreign Christian Missionary Society

churches are not making it their business to see that men are ready whenever the Lord needs them. Thousands of good churches are ready to give their money; but they have never given one of their own number, and do not feel any sense of blameworthiness on this account. The command to pray the Lord of the harvest to send forth laborers into his harvest is treated as a dead letter.

We have missionary conventions and conferences without number; we have missionary books and magazines; but until the churches undertake in earnest to raise up sufficient men of the right type for the mission fields the cause of Christ in the mission fields will suffer. What is more, the churches will suffer. Their sympathies will be contracted and their vision and their strength will be impaired. God's blessing can not rest in the fullest measure on any church that is indifferent to the extension of the Kingdom into all the world.

If every church among us would undertake to raise up one or two of its very best men for the fields and hold them in readiness till doors are opened for them, what a difference it would make, both at home and abroad! The Lord would open the windows of heaven and pour out such a blessing that there would not be room to receive it. The mission fields would be adequately supplied with workers, and the nations that are without God and without hope would hear the joyful message.

Brethren, pray without ceasing for a medical missionary for Africa.

THE NATIONAL CONVENTIONS.

The National Missionary Conventions will be held this year in Topeka, Kansas. They begin on the 11th and close on the 18th of October. The Boards of Managers will meet on the 11th. The Foreign Society occupies Thursday, the 13th. Full programs will be published later. This year the missionaries will be heard more at length than in any previous Convention. It is believed that this will add greatly to the interest and to the profit of the occasion.

These National gatherings are among the largest religious gatherings held in any part of the world. The present indications are that the Conventions this year will be among the largest in our history. Topeka is not far from the geographical center of our people. Within five hundred miles of Topeka there are probably a half a million Disciples of Christ. That area takes in all Kansas, all Iowa, all Missouri, all Arkansas, all Nebraska, all Illinois, all Oklahoma, most of Wisconsin and Indiana, and part of Texas, Colorado, South Dakota, Kentucky, Tennessee, Mississippi, and Louisiana.

Kansas is a Prohibition State. That is a good atmosphere in which

to hold a religious gathering. The people of Kansas are intelligent. The churches are alive and aggressive. Topeka will open her doors wide to the delegates. The Governor, himself a Christian man and a missionary enthusiast, will give an address of welcome on behalf of the State. Judge Haymaker will speak on behalf of the missionary forces in Kansas. Messrs. Going and Finch and their associates in Topeka will omit nothing that will contribute to the comfort of the delegates and to the efficiency of the Conventions. All the conditions necessary to a season of great profit seem to be present. The Topeka Conventions promise to make a record.

It is now high time that the brethren should be making preparation to attend. The week named should be sacredly devoted to the work in Topeka. Delegates will find it profitable for themselves and helpful to the Conventions if they can go early and remain till the final benediction. The first sitting and the last should be as largely attended as any between. This can be done if those who propose to attend will begin to make the necessary arrangements now.

Let it be borne in mind that the gathering in Topeka is a religious gathering; it is a gathering in the interest of the world's redemption. The first concern of those who attend should be the advancement of the Kingdom. It will be pleasant to meet old friends and to make new friends, to attend reunions and banquets of various kinds, to go on excursions to places of interest; but the real object of our meeting in Topeka is to consider how we can hasten the coming of the time when to Jesus Christ every knee shall bow in reverence, and every tongue shall swear allegiance. There are things in the capital of the great State of Kansas to see; the tempter will be there to divert attention from the main thing as far as he can do so. All who go should make it a matter of conscience to attend every day and every part of every day. Even if we are specially interested in one department of the Lord's work, let us show that we are universal in our sympathies and have a share in all that is being done in the name of our common Lord.

A great convention is the crown of a great year's work. Every church and every Sunday-school and every individual among us should be represented by an offering when we appear before God in Topeka to make reports of the work done. If the Foreign Society receives what it hopes to receive, namely \$400,000, and the other interests amounts equally generous, we shall have a gathering in Kansas quite as significant as the historic gathering in Pittsburg last October. With our increase in numbers and wealth the Topeka Conventions should be an improvement on any and all their predecessors. God grant this may be the case.

DR. JESSUP'S AUTOBIOGRAPHY.

This is the record of fifty-three years of missionary work in Syria, by Dr. Henry Harris Jessup. This autobiography is a monumental work; it is a notable contribution to the literature of missions. Its gifted and accomplished author has gone to his reward; this work will keep his memory green for all time.



HENRY HARRIS JESSUP.

Dr. Jessup kept a diary all the years of his public life. He kept copies of all his letters. When he came to write he had stores of accurate information at hand, and did not have to depend upon his memory. He has given facts, illustrations, and anecdotes without number. His autobiography shows that Dr. Jessup was a missionary, a statesman, a pioneer, and an authority on the Eastern question. Dr. Jessup was a missionary first and last and all the time. He gloried in his ministry as did Paul. He delighted in preaching, and was as fluent in Arabic as in English. He found peculiar pleasure in addressing young people. He opened and

taught schools. He taught in the Seminary in Beirut for many years. When it was proposed to open schools for girls the people said that there was more hope of teaching a cat or a bird. The Moslems did not think a girl should be trusted with a knowledge of reading or writing. Girls were to be servants, slaves, beaten, despised, degraded, dishonored.

Many efforts were made to turn Dr. Jessup aside from the cause to which he devoted his life. Churches wanted his services. They thought any one good enough for mission work. Union Theological Seminary called him to fill one of its most important chairs. He could spend two years in Germany with a salary several times as great as he received as a missionary. His work in the Seminary would be delightful. He could have all the comforts and joys of a home. President Arthur wanted him to serve the Nation as Minister in Persia. The Mission Board under which he labored invited him to be one of its secretaries. These offers were considered and prayed over, and declined. He had the best position

in the world; he wanted to live and die a missionary. Not only so, but he induced his brother and two of his sons to become missionaries. He regretted that all his children did not follow in his steps.

Dr. Jessup was not only an eloquent and effective speaker, but a powerful writer. He wrote a number of books; these had a wide circulation and did much good. One letter written by his hand brought \$150,000 into the treasury of the American Bible Society. In his seven furloughs he traveled much in all parts of the United States. He addressed audiences of all kinds. He was in demand in universities and colleges and seminaries as well as in churches. On one furlough he was elected Moderator of the General Assembly, the highest honor in the gift of the Church of which he was a member.

Beirut was the scene of his manifold and fruitful labors. The population of Beirut is made up of Mohammedans, Maronites, Greeks, Armenians, Druses, and Arabs. Dr. Jessup was brought into contact with all these peoples. His work throws light on the question of evangelizing Mohammedans, on the condition of the churches of Asia Minor, and upon the political situation in the near East. Dr. Jessup gives an account of the planting of the Mission in Syria, of the wonderful work of the Mission Press, of the work done in the College; he tells of the persecutions, massacres, civil wars, of the lives sacrificed, and of the devoted men and women who labored in season and out of season for the redemption of that part of the world.

Owing to its geographical location Beirut is visited every year by large numbers of tourists and travelers. It was Dr. Jessup's privilege to meet many notables and to show them the city and the Mission. Among these were King Edward when he was the Prince of Wales, and Dean Stanley, Canon Tristram, General Grant, Sir William Muir, Theodore Roosevelt and his father, Norman McLeod, Emperor William of Germany, Doctors Chapman and Clark, W. T. Stead, President Angell, Maltbie Babcock, Admiral Sigsbee, W. J. Bryan, and many others. Most of these either preached in the church or spoke to the students in the College and Seminary. Their visits were like rivers of water in a dry place, like the shadow of a great rock in a weary land.

The Syrian Mission has had in all over one hundred and fifty American workers. Many of these were of the salt of the earth. It was of them that Lord Shaftesbury said, "I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiations carried on between man and man, we can find anything equal to the wisdom, the goodness, and the pure evangelical truth of the body of men who constitute this Mission." The Syrian Mission Press prints the Bible in Arabic for sixty millions of people who speak the

Arabic tongue. The recent bloodless revolution in Turkey is due in part to the Protestant College in Beirut. Many a young Turk got his first ideas of liberty and fraternity while a student in its halls.

Dr. Jessup's Autobiography is a work of great and permanent value. The author was a great soul. He had the advantage of a thorough education: he was associated with able and consecrated men; he was sent to a field that called out all his powers. He and his associates did a great work, and he has told the story in a charming way. The publishers have given the world a work in the best style of the printer's art.

THE BOYCOTT IN MISSIONS.

From time to time one reads a statement about the management of the work, and he says, "I will never give another dollar for Foreign Missions while I live." It is very seldom that such a one takes pains to inquire if the statement he heard is true. He has read it in his favorite religious paper, and he assumes at once that it is as true as Holy Writ. If he would sit down and write a note of inquiry to the committee in charge, it is possible that he would discover that the statement he heard was destitute of a single element of truth, or that it was only partially true. That would save him from coming to a wrong conclusion and from a course that would injure the work and at the same time injure himself.

Many statements are made about missionary work and about the men who are charged with the management of such work that are absolutely false. They are made by men who are avowed enemies of the cause. Other statements are only half true; they are made by men who are not conversant with all the facts. Very few men are qualified to make statements about a work as complicated and difficult as this and give the whole truth and nothing but the truth. Whatever the nature of the statement, a Christian man should diligently inquire concerning it before making up his mind to withhold all further contributions. He should know that there is some crookedness or wicked villainy in the management before deciding upon a boycott. No judge in a civil or criminal court will permit himself to express or even to form an opinion till he has heard both sides and all the evidence on both sides. It would seem that Christian men, in judging their brethren who have many difficult problems to solve, should be equally careful to have the evidence all in hand before expressing their opinion as to the rightfulness or the wrongfulness of any action.

If it could be shown that the committee in charge had made a mistake, that of itself would not justify any one in boycotting the Society. For who is there in our fellowship or out of it that does not make mistakes? The man who has never made a mistake has never done anything, and

that is the greatest mistake of all. The only living man that claims to be infallible is the Pope of Rome, and there are some grounds for thinking that he is not always infallible. The man that demands infallibility in his brethren need not be surprised if the Judge of all the earth should demand infallibility in him; for the law of the Kingdom is this, "With what judgment ye judge he shall be judged."

Furthermore, it should be borne in mind that the man on the outside who judges may himself be mistaken. That is possible. It may be that the men who are responsible for this trust, and who are on the inside, and know more than those on the outside can know, are right in their decision and action, and that the time will show this to be the fact. It would be strange if men who have given much earnest thought to a matter of this kind, and who had all the evidence in hand before coming to a conclusion, did not decide more wisely than men who in the nature of the case can not have as much knowledge of the subject. In any case a wise course is to wait and see. If it should appear that a serious mistake has been made by men who were diligently and prayerfully seeking to do the will of God with all fidelity, that should occasion no surprise. Such mistakes are made every day in families, in houses of merchandise, in courts of justice, in halls of legislation; and if they are made in Mission Rooms the brethren should be patient and charitable and help with their intercession.

One thing is absolutely certain, namely this: the boycott is wrong in principle; it is un-American and un-Christian. The man that says, "I will never give another dollar for Missions," because he does not approve every single act of the managers, that man sins against God. He injures the work that God is doing in all parts of the world. He exalts himself above God; for God is patient and willing to work with imperfect agents and to trust them to profit by their mistakes. God never boycotts any soul that tries to do right, even if he should fail in the attempt seventy times seven.

If any brother thinks a mistake has been made and will point out the fact to those in charge of the work, they will be devoutly thankful. If they see that he is right and they are wrong, they will seek to avoid repeating that mistake in the future. If, however, they see that he is mistaken, they will take time and pains to show him wherein he is in error. In such a case both will be helped and the cause of God will be greatly advantaged. But the boycott works injury to all concerned: the workers on the field and the work, the management, and the man who is responsible for the boycott.

CONTRIBUTED ARTICLES.

A TRIP UP THE MOMBOYO RIVER.

MRS. L. F. JAGGARD.

Perhaps a few lines about our last trip up the Momboyo River will be interesting to you. On April 17th Dr. Jaggard and I left Longa for Lotumbe, traveling in our new steel boat with fourteen paddlers. We were three days on the way up.



MRS. L. F. JAGGARD.

We found the church at Lotumbe in a prosperous condition and enjoyed a few days' visit with the Christians there, holding services with the lantern each evening. On Sunday, April 24th, four people were baptized; two of these were the wives of the village chief. His three wives are all Christians, and he himself is most favorable. Many believe that he is only waiting to find Christian husbands for two of his wives. The question of the disposal of their wives (their only property) is a difficult one to many owners of several wives.

We believe that in a few months this chief will give up all and step over the line. On Sunday he put one brass anklet into the collection, which was more than all the others gave. Just a few days before he and one of the Christians had presented the church with a fine church bell.

Monday and Tuesday Dr. Jaggard and his workmen cleared paths and staked out the new mission station. Everything is most favorable for the new work there. A very desirable piece of land has been granted by the State. Many people are within reach of the missionaries. No Catholic is allowed in Lotumbe and in several neighboring villages. By the influence of their worthy chief, Lotumbe is fast becoming a civilized village. Several neighboring villages, both Lunkundo and Bociya, are asking for teachers.

On Wednesday morning we started overland for Ikela, where three teachers are stationed. In about two hours we reached this place. We stopped the remainder of the day and night, and at sunrise on Thursday started on to another outstation. As the missionaries had never been farther inland than Okela, we did not know what kind of a path we would find. We traveled the usual winding forest path till about ten o'clock, when we reached a swamp. A swamp in Congo consists of almost everything unpleasant. This one is one of the worst; fallen trees to walk, mud-holes sometimes knee-deep, climbing over roots of trees, and wading water almost waist-deep. This continued for three or four hours, when we finally reached a village. My dress was torn almost off, and I was hardly able to walk. We sat down and rested for a few minutes, and then continued on

our journey; and in about three-quarters of an hour we reached Bompoma wa'nene, the end of our journey.

As usual, upon hearing of a white man's arrival, the people had all scattered in the forest; but soon after we reached the village the news spread that we were not the much-feared State officials, but quite harmless teachers; so they soon flocked about us. Tired as we were, we must necessarily appear for inspection and comment. Many had never seen a white man, as they had always run to the woods when they heard that one was coming. Aside from six Christians and teachers, not one had ever seen a white woman. They had been told by the evangelists that such a being existed, but they hardly believed it true.

This is a village of from one thousand to fifteen hundred people. How pleased the people were when we offered them our hands in greeting. It is not a very pleasant feeling to know that a few hundred pairs of eyes are literally devouring you and forming all sorts of opinions about you. About the greatest thing of amazement to them is the white woman's hair, and they almost immediately ask one to "untie" it. That night between five and six hundred people came to the meeting.

A great work has begun in this village among the Bociva, a race of slaves who are not considered worthy to pass in front of a Lunkundo. They have a teacher from their own race and are gladly accepting the gospel.

Friday was spent in walking about the village. That afternoon about one thousand people from a neighboring village came to Bompoma to bury a woman, and we were privileged to see a large heathen funeral. In place of a day of sorrow, they make it a gala day. While walking in the village I was invited by some women to go with them to see their games. "This is our play day," they said. So I went with them, but soon saw the mass of people coming toward us. So, retreating to the shade of a tree, we waited. On hearing that a white woman was in the village, they kindly volunteered to sing and go through their games for her special benefit. How would you like to see somewhere near one thousand wild heathen people running toward you? They formed in a circle around the tree and commenced their dancing. They were as much amazed at seeing a white man and his wife without police or guns as we were at their strange dance and apparent joy over the death of a sister. O, friends at home, if you could only see such sights you would realize more fully the need of sending these people the gospel!

We were unable to get the people together for the meeting that night, as they were thinking of nothing but dancing and singing, and they kept it up all night. Sunday morning we were disappointed because a heavy rain kept us in the house and we were not able to have the morning service; but the rain so swelled a little creek near by that it was possible to baptize

three, thus saving several miles' walk. About three o'clock we went to the creek and one Bociva woman was baptized. About twenty others are almost ready.

Monday morning we started for home, going by a shorter and much easier path to the river, and then by canoes which were brought up to us by the Lotumbe Christians after hearing of our hard journey through the swamp.

The trip was a great pleasure to us and served as a rest and recreation, and also a strengthening to the teachers and Christians in that territory. We were away from Longa over two weeks.

OPENING LOTUMBE.

DR. ROYAL J. DYE.

It is now nine o'clock, and I have just finished the last palaver and had a good talk with several of the leading men of the church here about standards and ideals that were worthy of a Church of Christ. I must ask



DR. R. J. DYE.

you to forgive any lack of congruity in this letter, for the old man is about tired out. Last night we had special uninvited callers—driver ants. I did not get up till they began to bite me; then I thought it was best to move, and sat out in the chill of the night trying to drive them away from my tent. After an hour they left me, and I tried to get a little more sleep, but did not succeed very well. To-day has been a hard one. Gangs of men to supervise all over a seven hectar plot of forest land—one digging a well where a spring was supposed to be; another clearing the beach for the landing of steamers; another clearing the forest and tangle away from where we wished to place the station warehouse and the hospital site; another gang sawing boards from a new sort of tree, to make doors and windows for the adobe house of the new missionaries for Lotumbe, Mr. and Mrs. Smith; another gang at work making planks, which are to be cut up into rafters and scantlings; another gang sawing boards for the floor, each to be supervised and pushed to their utmost; while at another side of the station from all of these things we had a group of the resident native Christians working on the what you would call foundations of the native church building and school combined. At noon the drum was beaten, and the crowds from the back villages who had come with their produce for sale opened their market, and we went out to see that our workmen and they had no disagreements over the prices of foods, etc. In the midst of it all comes a big chief with all his retinue, demanding a formal reception and interview. He brought a present of a basket of corn and benkufu

(sweet manioc), and a smoked porcupine as a special very choice delicacy. I would not refuse the latter, though we could never eat it; so we received it with all good grace, and after a lot of palavering we bade him a happy farewell. (I use the word "happy" in a special sense.) He was happy in the possession of some of the white man's coveted things, and I was really happy to get a chance to be about the biggest task of the day. The natives of this section had built a fine church and school building for the teachers who had come to them. We had not the time to build another, and so we transferred this one from one end of the town through the village to the mission, where they prepared its foundations. Maybe the friends in the homeland have never seen a roof on legs. We have them frequently. When a house is bought a man gathers a few friends, and they pick up the bamboo roof bodily and walk down the street with it, singing as they go. This was no mean task we had on hand. The natives had never seen so large a roof walk; so they gathered and good-naturedly helped to advise us, and finally to carry it. We had twenty-five strong men under each side, and started with it; but it was too heavy and came down, burying several of the men and Mr. Smith, who were quickly rescued, unhurt. We then split in halves and divided the force, each carrying a half. They went on a run, singing as they went; and after several unfortunate collisions with stumps, etc., they landed at the site for the church, and before night we had it all up and arranged for occupancy the next day. It will be enlarged by a veranda and adobe walls made half the height of the sides before it is finished. This the native church will do almost entirely. Lotumbe starts off with a fine little land of seventy-five Christian men and women.

Saturday night we performed three wedding ceremonies. (There were no fees to give to the good wife, even if she had been here to have received them.) We were happy to see them desiring every safeguard to help them live the new life and maintain its ideals. Two others received certificates; they had been married some time. Others, who were not present, will be married soon.

The work opens here most promisingly. The Californias may well be proud of their share in this, and I hope they have made good their pledges, for we need sorely the cash to develop this work and pay for the site and clear the station. I expect you would wish me to be frank with you about this, as everything, but we stand here with just seven hundred rods in our box, and next Saturday we must pay our forty-five men who are making this station habitable and building it as a center of gospel light for all the regions around about. We have but very little trade goods with us to get this money with—only what Bolenge and Longa could share from their meager stock—and this must do till you can send us the goods we sent

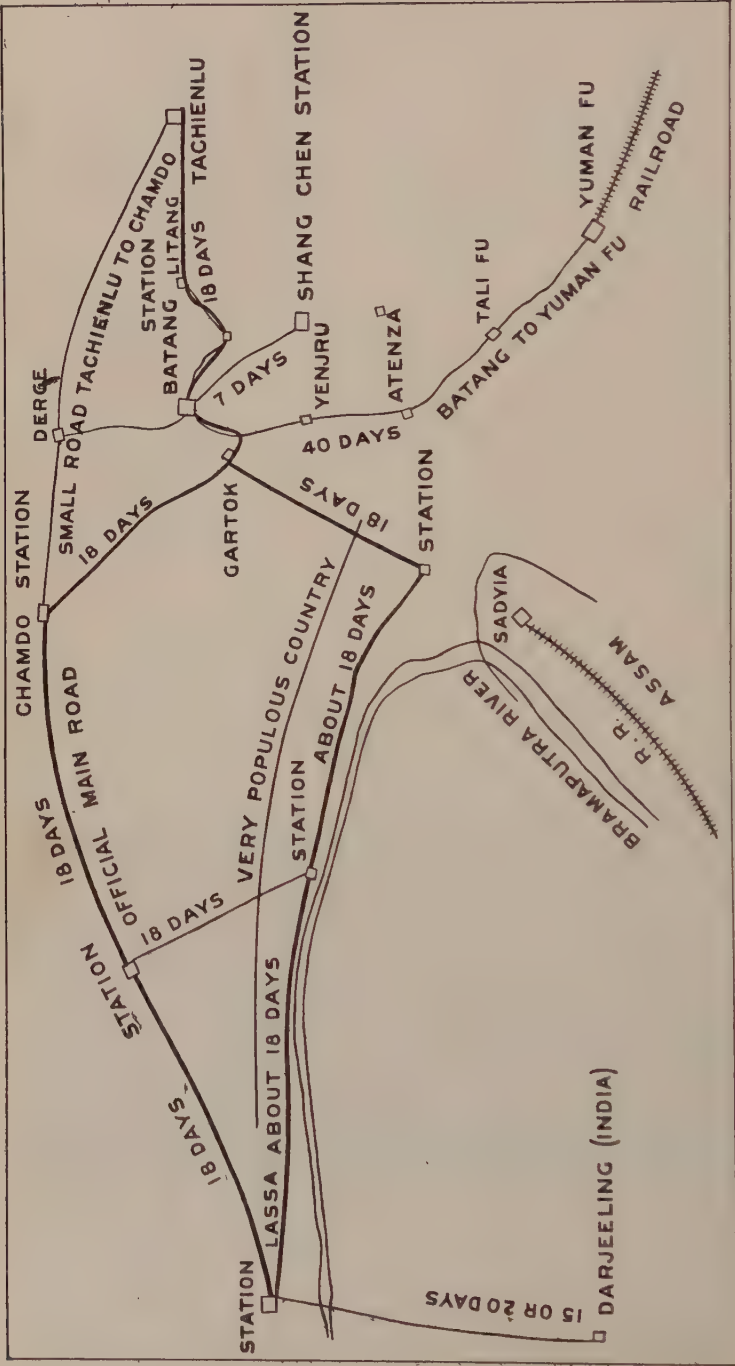
The Foreign Christian Missionary Society

you the requests for recently for this new station. I wish the good friends whom we met in the Californias could see the glad faces of the people as they gather about us, glad that they have their own teachers to live among them, and help them attain this hope of the gospel. The chief of the village is an anxious and earnest inquirer. He heartily seconds everything we say. We hope to report his confession and baptism soon. I wish they could have sat with me on the rough posts lying all about the ground tonight, and talked with the little group of Christians, and seen the change in their lives, and helped us solve some of the tremendous problems they have to solve. They would realize more what the coming of the beloved teachers meant to this whole vast section of country. Life more abundant, ideals better understood, standards raised in every way, schools opened, and, above all, the borders of the Kingdom extended immensely,—instead of a far outpost this becomes a center of gospel light and life. Brethren, multiply them.

Pray for us here, for the native church, for this great field unevangelized, for Brother Herbert and Mrs. Smith in their great task of planting the gospel here. They are brave and heroic, and you will be proud to help them.



Close view of Batang, our mud town on the border of Tibet proper. Chosen center for work among Tibetans. It is on the main road to Lassa, and in a good district. It is 2,400 miles from Shanghai, 460 miles from the nearest post-office, takes three months for a letter to reach us from Cincinnati. It takes five months, without delays, for new missionaries to reach us from America. The most inland station in the world, and one of the most needy.—JAS. O. OGDEN.



Map Illustrating Dr. Shelton's Visions for Tibet.

VISIONS FOR TIBET.

DR. A. L. SHELTON.

Is it any harm to see visions and dream dreams? We have been so encouraged with the work lately that I am emboldened to write some of my dreams and aspirations for the work in Tibet. I have made many inquiries and talked with many Tibetans from all over the country during the last year and a half, as well as traveling some, and I believe that before this generation of missionaries is all gone we will see the gospel being preached in a great part of Tibet. I am speaking now not of the use of the sword and forcing the way, but by the Spirit of God and his leading us to be kind and true to them. I was invited only yesterday to come into Lhasa territory to visit and see the sick.

Will you please get your map of Tibet and compare it with the sketch map I have drawn? From Batang there are many roads leading in every direction. There is one place already to the southeast of Batang where we ought to have a station—Shan chen—where Mr. Ogden and I went last summer. While it is only seven days from Batang, the population farther south, down towards the Yunnan border, and east also, is such as to make it a most valuable place, and we were asked to come and live there. This place could be occupied any time. Then, on the main road to Lhasa, the next place of great importance is Chamdo, eighteen days to the northwest. This is at the present time being incorporated into Szechuen and will shortly be part of China proper, and we will be allowed to go. It was visited by a Mr. Sorensen; going the small road from Tachienlu this summer, he came out by Batang. It is in a populous district. Chamdo is thirty-six stages, or days, journey by caravan from Lhasa, and, from what I can hear, another station would be the ideal half-way between the two places. Then, to the southwest of Batang, down toward the Assam border, is an exceedingly populous district, with which we are connected by many of the people from this district having gone there during the war. I hear that there is a road almost direct from here to Sadyia, in Assam, the terminus of the railroad. This road will in years to come be our road to and from Batang. A station in this district is greatly to be desired, as being close to the railroad and in a fine population. Then from there west you strike the great Bramaputra River valley on the way to Lhasa, passing through the most populous part of all Tibet, where we will put (?) at least one or two stations in the years to come. Then, when these and the main station of the Tibetan mission is opened at Lhasa, with a Wharton, a Macklin, a Dye, or a Meigs, I shall be ready to say, "Thank God!" and lie down to rest. We need sadly a *BIG* man in this work, one touched mightily by the Spirit of God, to *plan*.

With stations at the places indicated, every person in all of Tibet, east of Lhassa, will be within reach of the gospel. It means the meaning of six more stations; at least twelve more families. Will you and I live to see it? God grant we may.

DR. JAMES BUTCHART.

MRS. NELLIE D. BUTCHART.

Dr. James Butchart, eighteen years a missionary in China, was born in Middlesex County, Ontario, in the year 1866. When he was about three years of age the family moved to a farm in Huron County, about four miles from Clinton, Ontario, and nine miles from Lake Huron.



DR. JAS. BUTCHART.

The father and mother were stanch Disciples, and at the former place enjoyed the privileges of church membership. At the new place of residence there were only two or three families of the same belief, and these lived quite a distance apart. They, however, drove for many miles each Lord's Day that they might meet together for worship and for the breaking of bread. These services were held in their respective homes in rotation.

After awhile the other families moved away and the Butcharts were alone. They were so strong in their beliefs and practices that instead of uniting with any of the denominations they immediately began services in their own home. This practice is still observed, the father being now ninety years of age.

Every child in that family has gone out a Christian. The father baptized several of them with his own hands. James, the subject of this sketch, was thus converted and baptized at the age of thirteen. The family went to a small river not far away and there the command of Christ was obeyed.

There was no church body there in which to take membership, but, on going back to his birthplace to teach school at the age of eighteen, he placed his membership with the Disciples of Christ.

Two years later James Butchart went to Cincinnati to study medicine. The three years he spent there he was actively engaged in church work. After graduating he went into practice at Dover, Kentucky. While at this place the Foreign Christian Missionary Society sought him out to go to China as a missionary. This he consented to do, and, for further preparation, took a course in both the Post-graduate and the Eye and Ear Hospitals, New York.

In 1891 he went to China. His first location was Nankin. Before he had been there two years Dr. Macklin went home on furlough and Dr. Butchart took charge of the hospital. After Dr. Macklin's return Dr.

The Foreign Christian Missionary Society

Butchart and the Mission began to consider what might be an important city in which to take up medical and evangelistic work. Lu Chow Fu was chosen, and in the fall of 1897 Dr. Butchart, accompanied by Mr. Arnold, went to that city for the purpose of renting a chapel and opening work. The people were very much opposed to foreigners getting a foothold, and did everything they could to prevent it. Our missionaries had to endure much unpleasant treatment, and less courageous men would have been nervous over the outcome. However, a building was rented and Dr. Butchart undertook the medical and evangelistic work single-handed, for Mr. Arnold had to return to his own work in Wuhu. In a few months Mr. and Mrs. Titus were sent to be associated with him.

The medical work was begun under all kinds of suspicions. The people thought the foreign doctor would seize children and take out their hearts and eyes to make medicine. They thought he was here for evil purposes only and would not go to him for treatment. After awhile opium cases were sent because they were expected to die anyhow. These were saved, and the people began to have a little confidence. Operative cases were sent because they were considered hopeless. These were attended by many witnesses, people of the street being allowed to peer in at the window. Such wonders as surgery could perform were noised abroad and the confidence of the people increased. It was not long until Dr. Butchart had all the patients he could accommodate in his small Chinese building. He asked for a foreign building. This was granted and built in the year 1902.

Each succeeding year since the number of patients has grown rapidly. The year of 1907-1908 it was more than half as many again as the preceding year. The number was over 33,000 treatments, besides 1,141 outcalls. The demand for in-patient accommodations was more than could be supplied.

From such rapid increase the reader himself can judge rightly that the feeling towards the foreigner and his medicine has changed to a marked degree. Not only have they confidence and respect, but they have entered into pleasant social relations with all foreign residents.

Dr. Butchart has also trained two splendid Chinese men during these years. When his second furlough was due there was no foreign doctor to look after the hospital in his absence. Some members of the Mission thought it very risky to leave these Chinese men in charge, but at the recommendation of Dr. Butchart the trial was made. The experiment was not without its difficulties, but, on the whole, was very satisfactory. The clinics were almost as great and the operations numbered more. These men held together and kept work going under circumstances that would have tried the character of the missionary himself.

That the hospital was kept open and that these men were capable of doing the work was a great satisfaction to Dr. Butchart and the Mission.

It proved a permanency to the work to which so much is given. The missionary is in China to train men as preachers, teachers, and doctors, and to send them out for the good of their countrymen. There are six other young men in the hospital preparing themselves for the same thing. These are all Christians. That these may become proficient and able to carry blessing to the suffering is the hope of all who are interested in missions. With such results, money and lives given to the service are well spent. •

Dr. Butchart has just returned to Lu Chow Fu for a third term of service. He has been welcomed by many who are his personal friends and by hundreds who desire his medical help. It is his hope that his health may be continued to him so that he may still be able to relieve suffering and, in whatever way he can, to be a blessing to the town in which he has become so closely associated.

Lu Chow Fu, China.

HOW DO YOU LIKE OUR DAY OF REST?

F. C. BUCK.

It is no doubt true that from time immemorial New Year's day in China has been the great red-letter day of all the year. Red-letter in our sense of that term as well as in actual fact, for characters made of red paper or long strips of black characters on red paper are in evidence in every home and on every door.



This annual festival is the chief of many similar occasions of rest and recreation. China has no day of rest but these which are distributed along at intervals of several weeks through the year. Each has its distinctive features. Some are happy, some memorial, some fanciful, and some sad; New Year's is pre-eminently hilarious. Some are of one day's duration; New Year's is a succession of happy days, a whole season of merry making. Care and sorrow flee away and heart and hand are given over to everything that counts as joy. The showman comes around; the dice are cast both fast and long—with weal, with woe; the sumptuous board is spread for friendly chat.

The first day of rest is the busiest of them all. Every man goes on that day to call on all of his friends if possible. Quite often he simply leaves his card at the front gate and passes on his way. More often he stops, extends his greetings and best wishes in graceful salaam and stock phrase, drinks a cup of steaming tea with cakes and melon seeds, and bows again to go his way. Query: How do you find anybody at home? Answer: You can't, usually. A method that is less polite, but more satisfactory, is

The Foreign Christian Missionary Society

to stay under one's own vine a spell, bowing in and smiling out the ever changing stream of happy hearts that come to wish one well. The happy mien and the new and gay attire of flowered silks and furs, and the new though less attractive gowns of light blue muslin or navy blue in homespun, all bespeak a people who can give themselves over with fullest zest to happiness and relaxation.

Callers range from the highest men of rank and wealth to the man who milks your neighbor's cows or tends your garden. Richman, poorman, beggarman, thief, all are included. We are sometimes accused of hobnobbing with the wealthy, but when New Year's comes around it is proven we have friends in every class and calling.

Some call and leave their card only,—the polite call; some because they have things to sell—the business call; some because they are exceedingly anxious to get or hold a job—the politic call; some to renew acquaintance, ostensibly with the foreigner to gain countenance socially, thereby cowing any adverse attempts upon his evil or illicit business which he carries on—the coward's call; others make the friendly call, and others, more than all, because they like, make—the true friendship's call. We had a caller who ten days later made an attempt upon his life by a thousand cash worth of opium, but the doctors saved him.

When one's friends have most all called then there is a chance to return their calls with some little probability of finding them at home. With unfailing generosity and studied plans the guest is made to know that he has found a friend. The green tea is steeped, the melon seeds and cakes and candies with sesame seeds and walnuts, the sugared lotus seeds, and peanuts and dried persimmons and Japanese cakes—all these in variety without number are set before the guest, each home having its peculiar quota. And should it be about the hour of dining, one is often asked to partake of a bowl of "mien," or noodles, which are always on hand and prepared in a trice.

But the great opportunity of showing his hospitality the host has long since found at his friendly board. Politeness, generosity, orderliness, friendliness are perfect to a fault, to say nothing of the profound secrets of the culinary art, designed both to tease and to please. The Chinese feast is in truth a real occasion. Some of us "otherwisely" minded ones are always spoiling the nicety of the glorious occasion by sitting over mush with chop-sticks in hand to gormandize, while the more polite have laid them neatly down to await again the incessant importunity of the host; or, failing that, we patronizingly ask, "And how is this most tasty dish prepared?" We further sometimes mar the surpassing joy of such events by the fact that they know we regard the common bowl for eight or ten pairs of chop-sticks as unhygienic. And still another place where our

presence seems to change the usual plan is at the winecup. Out of deference to us and our principles it is usually left aside, though not always.

A feature of New Year's day, and one that is plainly outstanding, is the custom of igniting tons of firecrackers all night long to welcome in the New Year. On New Year's eve square sheets of red paper cut in lattice effect, with characters for wealth and happiness, long life and a peaceful exit, etc., are hung in the doorway, while on the outside of the door are pasted mottoes of every description. Large lanterns of horn or of red paper illumine every doorway, and present a gay effect as one looks down the long, narrow, crooked streets. At the right side of every doorway is a little niche made specially to serve as a receptacle in which to place a stick of burning incense. This is for the god of the doorway. The god of the kitchen, who is supposed to go back (to?) each year, then to turn in his report of the doings of each home for the year, usually has his mouth smeared over with syrup, or the like, so he will give a "sweet" report. Wang Seng Gia once asked Confucius how about praying to these two gods, and he replied, If you have wronged heaven there is not anything to pray to (wu so dao ye), i. e., prayer to idols is of no value if one has done wrong.

Sticks of burning incense are usually found in this time in the earth god temples to insure a good crop. The very air seems vibrant with the life and the thrill of expectancy, the sprites seem to be everywhere. On the morrow the streets are alive with people in brand new gowns. And from this day forth for many days there are literally crowds of people on the streets listening to the story-teller, watching the "Punch and Judy" play, seeing the lions dance about to the beat of the drum and tambourine, or watching the historic play as acted by wooden figures suspended by strings and made to perpetrate all sorts of antics.

They are indeed carefree now and ready for any line of sport that happens along. Boys and young men form into groups and go up and down the streets beating drums and gongs and cymbals. This is carried on for two weeks. When the large dragon comes along the street, its coming being announced by a large drum used in the temple to call up the gods, great crowds issue from the houses all along the way. This great serpentine creature bestirs himself at night as well, and the religious services in the church and chapel are disturbed by distracting the minds of the people.

During this holiday time we seek to engage the attention of as many people as we can by calling, religious services, and otherwise. The more we succeed the less time they will have to gamble, etc. Calling is especially opportune at this time, for the teachers and students are "at home" from the different cities and schools where they teach and study, and teachers are both the highest and hardest class to reach. Thus we make many new

The Foreign Christian Missionary Society

acquaintances which we may develop during the year. The fellows who are following new lines of thought are more accessible and ready for new friendships. During these days we have had hundreds of callers, made scores of visits, attended several feasts, with others still to follow, and have had friends in to dine with us.

The crowning joy of all is at the wedding feast. Geomancy determines the lucky day and weddings that have been set for years and that take place in great numbers and with all the pomp and splendor which the Oriental mind alone can know. And thus we've had our day of rest.

Lu Cheo fu.

A VISIT TO OUR MISSION STATIONS.

LETTER NO. 1. — CINCINNATI TO SAN FRANCISCO.

THIS visit embraces about all the mission stations we have in pagan lands except Batang, on the border of Tibet. The trip was begun July 24th, in company with Mrs. Rains. A brief call at St. Louis and Moberly, Mo., enabled us to greet relatives and friends. At Keytesville, Mo., we stopped one day with my aged father, who lives on a farm. He moved from Kentucky to Missouri long after I was grown. Father is seventy-eight years of age, in good health, cheerful, and busy. He has been a faithful member of the Christian Church for fifty-six years. William Garratt, one of the pioneers, baptized him in 1854, the year in which I was born. Samuel Rogers, one of the heroes of the Reformation, was doing the preaching. This good man was the father of W. C. Rogers, Cameron, Mo., and also of the lamented and gifted John I. Rogers; both able preachers. Seventeen years after my father's baptism in a small stream known as Grassey Run, in Grant County, Ky., I was baptized at the same place by W. K. Azbill, of Columbia, Ky. My father helped to plant a number of churches in that county.

When we reached Kansas City, Secretary E. W. Allen, of the Foreign Society, who resides there, met us in company with his wife and showed us kindness. He is a strong advocate of missions and is ready to serve the churches to the utmost. His good record as a missionary pastor is well known. Already he is being kept quite busy by the managers of conventions, by the churches, and in rallies.

A short stop at Waco, Texas, enabled us to be present at the marriage of our oldest son, Ernest. Here it was a pleasure to shake hands with E. E. Faris, who in company with Dr. H. N. Biddle opened our great mission station at Bolenge, Africa.

We must needs pass through San Antonio, where Hugh McLellan, late of Richmond, Ky., ministers. We remained a day. He and his good church

showed us great kindness. This is a mighty city. We have three churches here now. Brother McLellan has just started one. I miss my guess if our cause does not make great advances here in the next few years. It was a pleasure to meet friends of other places and other days. Dr. Kline, of Houston, Texas, met me here for a conference looking to mission field as a medical missionary. He is fine timber, indeed. He is a man of good body, clear head, and a warm heart. It is joy to find such a man ready to devote himself to world-wide field. After one or two years of special preparation he will no doubt go far hence to the heathen.

This was my first visit to El Paso. For many years it has been my purpose to visit this church, so near a foreign land. P. J. Rice, late of Minneapolis, Minn., is the preacher. He is planning for another church and a new building. This church is a Living-link in the Foreign Society and is growing in all usefulness. It gives \$1,000 to missions this year, besides wiping out all indebtedness. Here I had the pleasure of meeting Prof. W. E. Garrison, who is president of the State College of New Mexico. He wields a fine influence for our cause in this new and growing country. F. F. Grimm, the Secretary of New Mexico, was in El Paso, meeting with the Board of Missions, located in and near this city. He is planning for larger things in that new State. I heard only words of praise of the man and his work. This is the home of Mrs. W. K. Homan, whose husband did so much for our cause in Texas. It will be remembered her daughter is the wife of E. E. Faris, and she also spent a time at Bolenge, Africa. Dr. Robert Homan and other sons of Mr. and Mrs. W. K. Homan reside here and are all faithful to the cause. W. H. Bryan, a worthy son of T. R. Bryan, Treasurer of the Board of Church Extension, also resides here. He married a sister of B. A. Jenkins, of Kansas City. This is a charming Christian home. W. H. was a little boy when I went to Winfield, Kan., in 1880 to preach for the church. His father was one of the elders. And, like his father, his home is the preacher's home. There is a bright outlook for our work in all Texas, New Mexico, Arizona, and all the great and growing Southwest. The Texas brethren are doing well in their work, but they could wisely place ten dollars in the hands of J. C. Mason and the Texas State Board where they now expend one. We can take the new States if our American Christian Missionary Society is enabled to enlarge the evangelistic force. I was pleased to learn that this Society is dealing generously with New Mexico.

Our next stop was Long Beach, Cal. The Annual Convention of Southern California was in session. It was a great gathering. A. C. Smither presided well. He knows how. F. W. Emerson is the new but popular and efficient secretary. He succeeded Grant K. Lewis, now of the American Christian Missionary Society. The number of churches in South-

The Foreign Christian Missionary Society

ern California is only seventy-one, all told. *But they do things!* They have a membership of 13,504. They are served by sixty pastors. Last year these seventy-one churches raised \$32,495 for missions, or \$159 from each church! What do you think of that? And this does not include a number of personal gifts. These seventy-one churches gave \$8,765 for Foreign Missions, or an average of \$123. This is a company of great disciples in Southern California. They are growing in all the elements of true greatness. Peter Ainslie, president of the American Christian Missionary Society, was the chief speaker this year. He won all hearts. He spoke a number of times, to the profit and delight of all. The brethren pressed me in for two addresses. Time would fail to mention all the old friends I met there.

From Long Beach I pressed on to San Francisco, where I was booked to speak in the First Church, August 7th. This is the church served by Frank L. Ford for the past fourteen years.

The evening of August the 10th the church in San Francisco and about the bay gave us a farewell reception at the West Side Church. It was to us a very delightful occasion. H. O. Breeden is serving the church for a short time while resting from a great evangelistic campaign. He presided. Quite a number of pastors and others spoke. About seventeen years ago, when H. O. Breeden was serving the Central Church, Des Moines, Iowa, that church became a Living-link in the Foreign Society, our first Living-link church, and Prof. H. H. Guy was the first Living-link missionary. It was interesting to have both of these brethren present at this meeting. They cheered all our hearts. How the Living-link plan has grown in these years! There are now more than 125. H. O. Breeden and the churches he served so long planned wiser than they thought. There are great things for almost any church when there is faith and vision and daring. Dr. Breeden has led a number of churches into the Living-link rank in his evangelistic labors. Nor does his interest stop here. He is hoping to make a visit to all our mission stations in foreign lands.

There is no more efficient organization in the world than our own Foreign Society. It is a world-power. Its business methods are almost perfect. Its standing in the business community of Cincinnati is the highest. Its splendid history and record is founded upon the lives and leadership of a great host of intelligent, consecrated preachers and faithful men as live. Help them to reach \$400,000 this year. And then set the mark at \$500,000 for 1911, and reach it while I am away. The Lord bless all who seek to extend his gospel to every creature.

San Francisco, August 11, 1910.

F. M. RAINE, *Secretary.*

WORLD MISSIONARY CONFERENCE.

MESSAGE TO THE MEMBERS OF THE CHURCH IN CHRISTIAN LANDS.

Dear Brethren in Christ: We, the members of the World Missionary Conference assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian Missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries will not be able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which he has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies, or to us as members of this Conference. It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church as are the elementary virtues of the Christian life—faith, hope, and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the

The Foreign Christian Missionary Society

missionary task demands from every Christian and from every congregation a change in the existing scale of missionary zeal and service and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized: so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity, of danger, and of duty.

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer, and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in him, to face the new age and the new task with a new consecration.

MESSAGE TO THE MEMBERS OF THE CHRISTIAN CHURCH IN NON-CHRISTIAN LANDS.

Dear Brethren in Christ: We desire to send you greeting in the Lord from the World Missionary Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussion our hearts have gone forth to you in fellowship and love.

Many causes of thanksgiving have arisen as we have consulted together, with the whole of the Mission Field clear in view. But nothing has caused more joy than the witness borne from all quarters as to the steady growth in numbers, zeal, and power of the rising Christian Church in newly-awakening lands. None have been more helpful in our deliberations than members from your own churches. We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. We thank God for the longing after unity which is so prominent among you and is one of our own deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought

to us in our home lands. This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian Church is being tried.

Accept our profound and loving sympathy, and be assured of our confident hope that God will bring you out of your fiery trial as a finely-tempered weapon which can accomplish his work in the conversion of your fellow-countrymen. It is you alone who can ultimately finish this work: the word that under God convinces your own people must be your word: and the life which will win them for Christ must be the life of holiness and moral power, as set forth by you who are men of their own race. But we rejoice to be fellow-helpers with you in the work, and to know that you are being more and more empowered by God's grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren, and secure from God the power to carry through the task: then we may see great marvels wrought beneath our own eyes.

Meanwhile we rejoice also to be learning much ourselves from the great peoples whom our Lord is now drawing to himself: and we look for a richer faith to result for all from the gathering of the nations in him.

There is much else in our hearts that we should be glad to say, but we must confine ourselves to one further matter, and that the most vital of all.

A strong co-operation in prayer binds together in one all the Empire of Christ. Pray, therefore, for us, the Christian communities in home lands, as we pray for you: remember our difficulties before God as we remember yours, that He may grant to each of us the help that we need, and to both of us together that fellowship in the body of Christ which is according to his blessed will.

PROFESSOR JEFFERSON ON ISAAC ERRETT.

The following paragraph is taken from Professor Jefferson's masterly address on "Isaac Errett's Contribution to Our Movement," delivered at the Centennial Celebration in Pittsburg last October:

"He was a lifelong advocate of world-wide missions. He realized that to preach the gospel to every creature is the mark and mission, the work and worth of the Church. With the vision and vigor of a great statesman he sought to inspire and organize all our churches for earnest and united co-operation in the conversion of the world to Christ. He knew that Jesus himself prayed for the oneness of all his followers as the desired means of the world's conversion, and that this oneness surely includes the largest and most efficient co-operation for this glorious end. Isaac Errett was for three years the corresponding secretary of the American Christian Missionary Society. He was one of the first to advise and assist in the organization

The Foreign Christian Missionary Society

of the Christian Woman's Board of Missions. He was one of the founders of the Foreign Christian Missionary Society. He zealously supported these societies and all other forms of organized and co-operative work among our churches by voice and pen, by prayer and purse.

He was president of the Foreign Society from its organization till his death, and did much by his wise counsel and his zealous labors to give it early and growing greatness. To free our churches from extreme and inert congregational independency, and unite them in the conquering power of their combined resources, both spiritual and material, was one of his most determined and hopeful endeavors; and probably no work of all his life gave him greater pleasure or resulted in giving to our movement wiser direction, worthier impulse, or more gratifying success."

Professor Jefferson's address is now printed in pamphlet form and can be ordered from him in Lexington, Ky. It is safe to say that no better statement of the Plea of the Disciples of Christ can be found anywhere in print than is found in this great address. The word "great" is used advisedly. Among all the notable addresses delivered at Pittsburg there was none greater than this, and none that will more richly repay careful study. Isaac Errett was the first president of the Foreign Society, and he continued in that position till he entered into the larger life. As the splendors of eternity fell upon him his chief desire was that the Society might grow from year to year, and that the Lord might use it as one of his agents for the world's redemption.



This is the house in which we live. Our rooms are where Mrs. Ogden is sitting on second floor. The door just under her leads into the all-purpose stables. The offset above where the little native girl is sitting is the hay lofts. We sleep up there during hot weather. It gets us into fresher air, and higher up from the smells. On the very top is a Tibetan kind of tower built to the gods.—JAS. C. OGDEN.

NOT IN THE ANNUAL REPORTS.

W. REMFRY HUNT.

Not all the deeds of love or heroism are recorded. Indeed, many of the real sacrifices of devotion are done in secret. Some of them can only be read in the light of heaven's candle. They are none the less true, and they shall not fail of their reward. It is of some of these things, prompted and sustained by the constraining love of Christ, that this pen writes. Nor would we spoil the value of unchronicled deeds by recording them. Consecration is the capital of the treasury of heaven. If we can put the Lord's children in remembrance of his love, living, vibrating, and pulsating through the lives of some of his own whom he has thrust out of the dear home lands and placed in our heathen mission fields, then we shall have done a service that will inspire others.

So it is that life is an investment of influence; and to recognize this is to be placed at the right angle of vision for the interpretation of everything that life contains. Only the life that is in Christ can reach this genius. It lives in altitudes above earth's praise and knows the depths that only Calvary sounded. Such a life is a daily benediction. The influence goes out from it like the fragrance from a flower and the light from a star.

Such a life may be insignificant in the eyes of the world; but it is a beautiful life and a life of blessing. It shines in its disposition, character, deeds. It can sing songs even in the night. This is the life lived as God made it, and it does what God made it to do. Such a life has no walls between Chinese and Zulus or other races. As well think of a local geography or a national astronomy. The mission field is the arena where such things are sometimes discovered. In no place can life raise to rarer heights or be tested in deeper depths. Its joys are real, and its very travails give new births to its souls. So it is to be isolated with Christ is to be linked to the hosts of God. With these "riches of his grace" is given both inspiration and reward. It is from this vantage point that the vision is clear. It tells us that the smallest life that fulfills its mission may be far lovelier in God's sight than the most richly endowed and splendidly equipped life that fails of its truest mission:

"Far better in its place the lowliest bird
Should sing aright to Him the lowliest song
Than that a seraph strayed should take the word
And sing His glory wrong."

Who knows the inner and secret chambers of the prayer-life of your missionaries in Tokyo, the trials that wring the heart in Bolenge, the problems that wear them down in India, the isolation and the persecutions in

The Foreign Christian Missionary Society

China, the agony for the souls of men in Korea,—*who knows?* Who knows the intensity of the prayer-meeting in the far-away mission station? Who knows the tears and yearnings over some roseate hope in some promising convert lured away from the pulpit and the classroom by lucrative enticements? *Who knows?* There are the great walls of strange tongues, the repulsive customs, the daily war with self on its throne, the utterly and diametrically opposite conditions of life, the vexations of antagonisms in domestic, social, and other spheres. These are the little crosses that tell. No wonder is it that every whisper and every trumpet call asks for prayer. *"Brethren, pray for us!"*

It was a dark, cold night. The lights of the walled city were out. The winds howled around the poorly protected inn. Two of your missionaries were staying for the night on a preaching tour. The cry of the night watchman and the wail of the poor broke the spell. Something had happened. Abram E. Cory felt some one crawling into his warm bed. It was Dr. W. E. Macklin. With the love in his great savior-heart he had crept out of bed at the thought of the poor, had folded up his Oriental bed and taken it out and covered up a poor, lost pagan waif with it. Some one saw it and said, *"Inasmuch . . ."*

Dr. W. E. Macklin's work in Nanking is a monument of grace. No man puts more reverence into his service or less trimming on his coat. The Chinese love him and revere his name all over the country. He loves men in the Savior's way of loving them, and that to lift them up. The hospital is crowded to its utmost capacity. The poor wards are all full. This work needs support. It is a beneficent work that interprets the whole missionary purpose. While Dr. W. E. Macklin is at home we can say these things, and he is too far off to administer the pill that he might to us for so telling it. *He is a prince among men. His record in China deserves the full confidence and the largest support of the churches.* We are all so glad that Dr. and Mrs. Macklin are again reunited with their two brave boys, Theodore and William. There will be joy in that home! They live at Ames, Iowa; and if any one wants to give them a cheer, or ring up a song for them there, let them be assured that the missionaries in China will rejoice and be glad. Dr. and Mrs. Macklin can tell you something you haven't heard before about things that don't get into the annual reports.

**"Somebody made a loving gift,
Cheerfully tried a load to lift;
Somebody told the love of Christ,
Told how his will was sacrificed."
Was that somebody you?**

NOTES FROM THE WORKERS.

Three baptisms are reported at Ak-
ozu, two at Wada, and ten at Sendai.

Five additions are reported at Mun-
geli. Others are enrolled as inquir-
ers. It is expected that they will con-
fess their faith in the near future.

James Ware reports twenty bap-
tisms in the month in Shanghai.
There are many signs of blessing, and
there is every reason for encourage-
ment.

The work is moving on well at Bi-
laspur, India. The rains have come
and the vegetation is fresh and green.
H. A. Eicher has had his first fever,
but is well again.

Herbert Smith, of Longa, Africa,
writes that the newly organized Sun-
day-school is doing well. The week
before he wrote there were 149 pres-
ent. The interest is very good.

John Johnson writes that the col-
porteurs are having remarkable sales
of Scripture portions. The meetings
are well attended. The Sunday-schools
are growing in numbers and in in-
terest.

While preparing to return to Japan
C. S. Weaver has been preaching for
the church at Latham, Ill. During
his ministry a beautiful house of wor-
ship was erected. This was dedicated
on the 7th of August.

The heat in India has been about
as usual as in other years. At Bilas-
pur the thermometer registered 116
degrees; at Damoh, 111. Rain has
been reported, but not in sufficient
quantities to insure full crops.

David Bloch writes that the work
at Mungeli, India, seems to be taking
on new life. The missionaries are
giving more and more time to the

teaching of the helpers, and are con-
vinced that in this they are doing
wisely.

The new church at Lotumbe, Africa,
has a membership of seventy-five.
Twenty-five of these came from Bo-
lunge and Longa as workmen. Some
of the workmen belong at Lotumbe,
and the homes of some are three days
up the river.

J. C. Archer, of Jubbulpore, India,
enjoys his work and wishes that he
could do more. He takes his turn with
the boys in preaching. He is busy
much of the time with the printing
press. Everything is going on well
at Jubbulpore.

A valuable piece of land has been
secured in Shanghai from the Han-
bury estate. The sum of \$6,000 has
been paid for this property, which is
much less than its market value. The
price was reduced because the prop-
erty is to be used for missionary pur-
poses.

Dr. E. I. Osgood, of Chu Cheo,
China, says: "The medical work is
growing beyond bounds. The hospital
is crowded to the doors. Patients
sleep everywhere and on anything
that can be made into a bed. There
are forty-five in-patients and the limit
is thirty-five. At the daily clinic from
forty to seventy attend. This is far
beyond what it ever was before."

Dr. Hardy on the way to Batang
spent one day in Japan, and then went
on to Shanghai and Nanking and
Wuhu. On account of the great heat
it is considered dangerous to travel at
this season of the year. After con-
ferring with missionaries and medical
men he decided to take the steamer
at Ichang on the first of August. Dr.
Hardy is anxious to relieve Dr. Shel-
ton as soon as possible.

IN COMMENDATION OF THE UNION IN EDUCATIONAL WORK IN NANKING, CHINA.

In the August number of *The Intelligencer* there was an editorial on the Union in Educational Work in China. The following extracts are from letters relating to the subject that have been received. Only the lack of space prevents publishing the letters in full.

It seems to me to be both wise and consistent.—T. L. Lowe, Columbus, Ohio.

From the first I have been delighted with this union move.—John P. Sala, Dayton, Ohio.

I am with you heart and soul in the educational union for China.—W. T. Hilton, Greenville, Texas.

I have been happy about the matter ever since I first learned of it.—W. F. Rothenberger, Cleveland, Ohio.

In this case, it seems to me, we will have everything to gain and nothing to lose.—W. F. Turner, Peoria, Ill.

I am heartily in favor of the union educational work that is now in operation at Nanking.—J. N. Jessup, Little Rock, Ark.

The movement seems to me to be not only wise and timely, but demanded by conditions in China, and by the logic of our plea for union.—H. C. Garrison, Danville, Ky.

The arguments for it are so numerous and so convincing to me that I wonder that there should be any adverse criticism of it in any quarter.—Harry D. Smith, Hopkinsville, Ky.

Your explanation of the Nanking co-operation is entirely satisfactory. There is no danger that our missionaries—men like our men at Nanking—would do injustice to our cause.—Charles Louis Loos, Lexington, Ky.

It is my firm belief that this union is one of the most logical and important steps we as a people have taken.—W. F. Walters, Joplin, Mo.

It is certainly a movement in the right direction and will do much to hasten the union of all mission work.—George A. Miller, Washington, D. C.

The Union Educational Movement in Nanking, China, is one of the wisest steps ever taken by the Foreign Society.—James O. Burkhardt, Frankfort, Ind.

The movement is clearly in line with the best things for missionary work, and so in harmony with the prayer of our Lord.—Austin Hunter, Chicago, Ill.

Personally, I am in most hearty favor of the plan as announced in your editorial, and from other sources of information.—Walter M. White, Cedar Rapids, Iowa.

I am in most hearty sympathy with the union. The time has long been here for us to practice what we preach or stop preaching it.—F. N. Calvin, St. Louis, Mo.

I do not see how we can consistently do anything else than co-operate in heartiest fashion in the work of the University of Nanking.—L. E. Sellers, Philadelphia, Pa.

I believe that the spirit of our age, the genius of our plea, and the teachings of Holy Writ are all in favor of such unions as that in China.—Wm. J. Wright, Enid, Okla.

It seems to look exactly in the general direction of that unity of the church for which we have worked and prayed these hundred years.—C. M. Chilton, St. Joseph, Mo.

The proposed Union Educational Work at Nanking, China, has impressed me from the very beginning as a direct challenge from God to us.—David H. Shields, Eureka, Ill.

I have not been as suspicious of the Nanking College so much as I have rejoiced at its meaning to heathenism and its lesson for us in America.—Charles A. Finch, Topeka, Kan.

The union movement in Nanking, China, has had my hearty indorsement from the beginning, for it is in perfect harmony with the spirit of our movement.—S. S. Jones, Danville, Ill.

When I first read of the union of the three church colleges in China, I was delighted, and the success of the union has served to please me more and more.—G. L. Bush, Carrollton, Mo.

The whole genius of our movement—the very heart of our appeal to pagan civilization—it seems to me imperiously demands such union wherever possible.—J. H. MacNeill, Winchester, Ky.

It seems to me it would be nothing less than the most short-sighted folly for our Foreign Society to do other than it has done in its action concerning the Union Christian College.—Harry G. Hill, Indianapolis, Ind.

I trust our Foreign Society will speedily provide the necessary \$9,000 to consummate this enterprise and do its full part in maintaining it in the best possible fashion in the future.—F. W. Burnham, Springfield, Ill.

I have waited to get all the information obtainable concerning the co-ordination of educational interests in Nanking, China, and am ready to say that I am enthusiastically in favor of it.—Carey E. Morgan, Paris, Ky.

I want to record my most unqualified approval of the University of Nanking. May it be a precursor of a greater union—the union of God's people in China, that China may be won for Christ.—A. C. Gray, Eureka, Ill.

I have already called attention to the incident from the pulpit, as one of the signs of the times, rejoicing that we are at last having the opportunity of practicing union without compromising our principles.—J. H. Barnett, Galesburg, Ill.

The action of our Foreign Society in uniting forces with our Presbyterian and our Methodist brethren in a great educational movement in Nanking is to be commended. It is an evidence of sincerity in our plea for Christian union.—Mark Collis, Lexington, Ky.

The Union Educational Movement in China, in which our brethren have joined, is certainly a step in the direction of ultimate Christian union on the foreign field, and is one over which all true disciples of our Lord must rejoice.—W. F. Richardson, Kansas City, Mo.

The teaching and spirit of the New Testament, as well as the needs of men and the unusual opportunities for extending the truth as it is in Jesus Christ, all justify your course in the Nanking Union Educational Movement.—Wallace O. Payne, Lawrence, Kan.

I wish to go on record as being most emphatically in favor of this union in Nanking, China. It means that at last we are taking the subject of Christian union out of the realms of mere theory and fancy into the realm of deeds and facts.—J. H. Goldner, Cleveland, Ohio.

Christian union seems to be destined to come by way of the foreign field, and if uniting our educational work there will promote the larger end, then the Union University in Nanking will prove a blessing not only to China, but to the world.—W. N. Briney, Louisville, Ky.

I am in most hearty accord with the Union Educational Movement in Nanking, and believe that the Foreign Society in entering into this move is doing a more significant thing for the future of China than we could hope to do by doubling our present missionary force there.—L. W. McCreary, St. Louis, Mo.

I have not been prouder of anything in our recent history than the union of these colleges in Nanking. Our Foreign Society correctly represents our divine plea before the world. It dignifies it. It makes it practical and operative to the accomplishment of its holy mission.—George Darsie, Akron, Ohio.

I am pleased with the Union Educational Movement in China, and I think that our Foreign Society would have very poorly represented our plea if they had not heartily encouraged it and entered into it. The time has come at last to make union as well as to plead for it.—Clinton Lockhart, Ft. Worth, Texas.

I can not comprehend how any one who has grasped the meaning of our plea for Christian union, and studied the trend of movements toward world evangelization; can fail to rejoice at the consummation of plans in which our Brother Meigs has led with such conspicuous wisdom and loyalty.—Miner Lee Bates, Hiram, Ohio.

I just want to say now that I not only commend your excellent editorial as a frank, fearless, but kindly presentation of the case, but I am glad to assure you that I have had constant joy in the uniting of educational interests at Nanking.—Charles S. Medbury, Des Moines, Ia.

The Foreign Christian Missionary Society

ECHOES FROM EDINGURGH.

China has no use for denominationalism.

This is the only generation we can reach!

Christianity is first evangelical, and then ethical.

Pantheism has no eye to pity and no heart to save.

The only "Yellow Peril" is the lust for gold.

God has melted old China: who will mold the new?

To-day the Bible is the most widely-read book in Korea.

The great problem for missionary work in China is unification.

Co-operation, when it once begins, has a great tendency to increase.

The Christian church must understand that its first duty is to unite.

The knowledge that China most needs is the knowledge of Jesus Christ.

The quality of the missionary will triumph over the absence of money.

Korea was moving toward Christ, and nothing could stop that movement.

Christ was the first medical missionary, and a medical missionary from the first.

The crucial factor in the missionary enterprise is the condition of the church at home.

No education is worthy of the name that does not impart a living faith in a spiritual ideal.

Given the proper leadership, China will become one of the greatest Christian nations in the world.

Christianity can not reasonably be called a failure, for it has never been seriously tried.

The attainment of unity would double the resources of the church without the addition of a single worker.

We do not want a gospel of "perhappes" or "peradventures" or "maybes," but the old gospel of Jesus Christ.

The science of missions has come, and no man should go into the ministry without being versed in that science.

Christianity is absolutely the universal and final religion, wholly, solely, and only because of Jesus Christ.

The only element in which the unity of the church can be realized is in pure, unmingled loyalty to Jesus Christ.

The twenty-five millions given last year amounts to two cents for the conversion of each man of the non-Christian world.

There is not a single missionary society in the world to-day that is adequately supported for the work it has in hand.

The opportunity in China is great, and the crisis momentous, but a delay of even three or five years may mean arrival TOO LATE.

The call of the world can not be met by a disunited Christendom: if the world situation is to be met there must be united planning.

If Christian nations would put one tithe of the money now given to armies and navies into Foreign Missions, they would make war forever impossible.

The greatest fact that faces the church at home to-day is the awakening of the Orient-Asia with more than half the population of the globe.

The more richly Christ dwells in the hearts of His followers, the more impatient they will be that He may dwell in other hearts till all come to know Him.

We need to carry to the people a true conception of God. They already know that their idols are not God, but look upon them as inferior intermediates.

If we believe that Christ is our Leader, we must believe that it is in the weakness of our faith that the hindrances lie which bar the coming of His kingdom.

It is futile to talk about taking Christ to the non-Christian world unless there be a great expansion of vitality in the membership of the churches of Christendom.

A prodigious task has been placed upon men by God, but, being sons of God, it is fitting that they should have a task that will bring out all the capacity of His children.

Christianity is the one national enthusiasm of the Koreans: the only one enthusiasm among the American people that can compare with it is their enthusiasm for baseball.

If there is one fact clear to the students of the early centuries, it is that Christianity kept its hold on the world by the unswerving assertion of positive and exclusive truths.

It must be a humiliating thought to us that though the command to preach the gospel to all mankind was given nearly twenty centuries ago, it has not yet been adequately fulfilled.

The king appreciates the supreme importance of this conference in its bearing upon the cementing of international friendships, the cause of peace, and the well-being of mankind.

The one fundamental and essential thing in the Christian religion has no theological or intellectual embarrassments about it—the question whether or no a man will be loyal to Christ.

In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity.

Twenty-five years ago there was no church in Korea; to-day there are 250,000 believers in Korea, or one convert for every hour of every day and night since the first missionary set foot on Korean soil.

One of the greatest dangers in Korea is the revivication of the native religions, and the introduction of anti-Christian philosophies from the West, which had been made in lecture rooms much needing more fresh air.

If the work is to be accomplished two conditions must be fulfilled: the whole work must be undertaken on a co-operative plan, and the men in the church must be led to put their lives and their resources behind the movement.

The time is at hand, not coming, when the church should bestir itself in the non-Christian countries in which it is already at work. There never has been a time when the conditions were so favorable as the present for a great and well-considered advance.

About eight thousand more missionaries are required in India, in order that in the present generation the people may all have the gospel preached to them in such a way as would place upon them personally the responsibility of accepting or rejecting Christ.

Our question is: How are we going to make Christianity supreme? For all this we need a great deepening and quickening and enriching of the life of the church at home; for we can carry to others no message but that which we know. Where is that power to come from to do the work? Only by the will to take the gospel as we know it and to apply it.

If the work is to be done we must make men know and feel; yes, and make them live as men who know and feel, not in abstract theory, but in living, burning fact, that there is none other Name under heaven given among men in whom and through whom we, or any other folk, can receive health and salvation, but only the Name of our Lord Jesus Christ.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

PHILIPPINES.

Report From Laoag.

Dr. C. L. Pickett.

Number of medical and surgical treatments for the month, 1,327; visits to the homes of the sick, 56; major operations, 4; minor operations, 8; visits to outside towns, 7; number of conversions, 17; number of conversions not previously reported, 22; whole number of converts not reported before, 39.

I am sorry to report that I was unable to get over the entire province with Dr. Lemmon owing to sickness. Dr. Lemmon and I took the break-bone fever on one of our tours. It was the most severe attack for both of us that I have yet encountered. For two weeks we were entirely off duty, and for two weeks more our power of resistance was not sufficient to justify any unnecessary exposure to the sun. Dr. Lemmon had met practically all our workers and had acquired, I think, a fair knowledge of our methods of work. I have no fears concerning the progress of the Mission in the hands of Dr. Lemmon and Miss Siegfried. It is a tremendous task, however, that has fallen upon their shoulders. There is here a constituency of nearly 2,000 people, and Dr. Lemmon is the only American physician to minister to them. More than a thousand patients a month will receive treatment from him, and he will have the care of all the churches. While yet unable to speak their language, he must direct the work and the training of the preachers and evangelists. Dr. Lemmon is willing to do any part of the work that presents itself, but the work is much

too great for him, especially until he gets hold of at least a working knowledge of the language.

Miss Siegfried joined us on the 6th of March. She is pure gold. Hiram made no mistake in her missionary training. With house to house visitation, regular class work in four different villages, and plans for a two or three days' Bible Institute in as many more during the coming month, she has already won a place for herself in the hearts of the people. Her presence is a constant benediction.

W. H. Hanna came up to Laoag for a little visit and helped us in a two days' Bible Institute the first of the month.

Report From Laoag.

Dr. W. N. Lemmon.

I am sending you report of Laoag station for the month:

Number of medical treatments..	1,277
Number of surgical treatments..	111
Surgical operations	29
Visits made in city (profess'ly) ..	29
Visits made to outside towns...	10
Number of sermons preached...	356
Tracts distributed	1,000
Hearers	6,000
Houses visited (100 visited by Miss Siegfried)	200
Funerals'	7
Marriages	3
Baptisms'	38

During the first week Miss Siegfried, Santos, my first assistant; Adriano, the Laoag pastor, and the pastor at Piddig, Estehen Salmon, with Berrenbee Garcia and myself visited the brethren in the North, holding Bible Institutes at Pasuquin and Boroyen. At Boroyen we separated our

forces, some going further to the North, Miss Siegfried and Santos returning to Laoag to look after the work there. We were out a week, baptizing and preaching to the pagans of the mountains and others. One church, Boroyen, is a very strong one, having a membership of between six and seven hundred, being self-sustaining and the Antioch of the North. In this church it is their custom to give to each pagan a suit of clothes that they may wear on their visits to worship. This church was instituted under peculiar circumstances by W. H. Hanna and Dr. Pickett, under the guidance of the Holy Spirit. I believe the circumstances were as follows: Some three or four years ago these two brethren with their families went to this district (in the mountains) for their families' health, and began preaching, but the people would

not listen. For some reason they moved a mile or so away, when the people in that neighborhood flocked to the missionaries and this great church of the North was instituted. "God moves in a mysterious way his wonders to perform."

And again on this trip my plans were changed. I had planned to return to Laoag through the mountain passes near the people who refused the preaching of these brethren, but for some reason the Lord sent us in the opposite direction to the pagans in the Northeast instead of Southwest, as we had arranged, and our trip was not in vain, as we baptized some of the pagans and sowed the seed of the kingdom for future harvest. We will return to these when the wet season is over.

The last part of May was one of sorrow and anxiousness for the wel-

The Boys Living in the Mission House, Manila, P. I.



Mr. Kershner's class in Outlines of Matthew. This class has outlined the entire book of Matthew, and recited its history in English and Tagalog during the last term. It meets daily at 5.30 A. M. in the Chapel.

The Foreign Christian Missionary Society

fare of Miss Siegfried. While she was out on her Bible work at a neighboring town she got wet and developed severe pneumonia and lung fever. Her temperature ran very high for about ten days, making it necessary to bring her to the hospital, where she now is, being clear of fever and appetite returning. She now is all right, and will be at work soon; in two weeks we think.

AFRICA.

The Rebuilding of the Oregon.

R. S. Wilson.

The "Oregon" is here at last and is looking quite like a ship even now, for in four days Mr. Moon and I, with



our native workmen, have put up and bolted together all the frame work and have already put in between three and four hundred rivets; so you see the ship-building industry is not so slow even in Africa. I

find Mr. Moon a fine work-fellow, and we get along beautifully together. The folks here are very much pleased with the appearance of the boat so far, and say that she is the strongest boat on the river, even stronger than the new "Lapsley," which has been called the ironclad. We hope by October to make our first trip up river, if nothing happens, and it will be a glad day at Bolenge when they hear the whistle. The native workmen are taking a great interest in the boat and are working well for us. We have had a very pleasant visit from Dr. Revis, of Tennessee, secretary of the Presbyterian society. He has been up the Kassi, looking over their work, and he says he has been greatly impressed by the multitudes of people and the

great number of them that are asking for the teaching—and that is what impresses all of us. It is certainly a country of great opportunity for the spreading of the gospel. Dr. Revis says he is going to call on you when he goes to Cincinnati, so you will hear with interest some of his experiences in hammock and on trail. I must say that so far God has wonderfully blessed me with good health since I came out here, though I have tried to do something to help the work along right from the start. I have not seen my wife for over two months, but she has been very well with the exception of a good deal of headache, which may be from the bright sun in the eyes. The folks at the mission here are very kind to us, indeed, and are doing all in their power to help us, putting their shops at our disposal. In waiting for our boat, we let our men do some work here, and when we had two and three cars of cargo a day they gave us gratis from twenty to thirty men, so we got on beautifully. I am writing, feeling that you will be interested to know how we are getting along.

JAPAN.

Sendai.

C. E. Robinson.

Three years ago we began work at Yonezawa. The first man baptized was Mr. Yokoyama, a teacher in the public primary school. Almost immediately he was transferred to another place, entirely removed from Christian influences. Last winter we began work in the place to which he was removed, and he was found still strong in the faith. Last month two farmers were led to Christ by his teaching.

Wademura might be translated Cottonville. Our Yonezawa pastor went there last fall to explore the

place with a view to doing Christian work. He could not open a Sunday-school; all the public school teachers were opposed to it. But the pastor began to hold services in one room of the inn. This spring he baptized a school teacher and two merchants. The Sunday-school will soon be asked for.

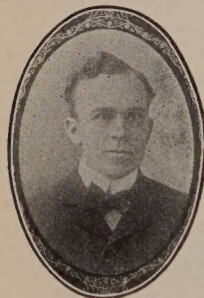
One of the very weakest churches in the Sendai district reports the baptism of three young men. A very appropriate result is that the church is waking up.

"What Are These Among So Many?"

P. A. Davey.

Six hours' ride from Tokyo is a large province of 1,250,000 people, in which, when all are there, only six missionaries are at work. Mito, the capital, is the home of all these workers. About one and a half per cent of the population of the city are Christian. One million and two hundred thousand people

live in the towns and villages. There are not fifty workers all told breaking the Bread of Life to these people. In town after town, village after village, no Christian work is done. In the town of Ota Charles E. Garst, one of our pioneers, baptized a number of people seventeen years ago. Some of them still attend church and are old. For various reasons Christian work in this town has had a precarious existence. Progress has at times seemed hopeless. The people are very conservative, and religiously are cold and apathetic. If they do become Christians they remain so, even though at the same time the ethical standard in ideal and fact is not any too high. Yet I am told



quite a number of preachers have come from this province where they are so rare. The Ota work now shows signs of an awakening. Mr. Hasegawa, a year ago, was located in Mito, an hour's ride away, and is able to make frequent visits. Last Sunday he baptized five young people, who have been inquirers for some time. This infusion of young blood into the church's life revives our hopes. Three of these boys wanted to teach in the Sunday-school before making the decision. I did not dissuade them, but sent them a book on Sunday-school work, and at the same time in a letter urged them to obey the gospel, while recognizing the worthiness of their desire. Over a year ago, while with Mr. Hasegawa on a visit to Ota, two men were baptized. One is the teacher of C. E. Robinson, in Sendai, while the other is studying in our school for the ministry. It is my hope that he may go back to his neglected home province and tell "what great things God has done for him."

Tokyo.

Fishers of Men.

W. H. Erskine.

The meeting of which I wish to tell you was held in a little country town over fifty miles from Akita. Two of

its citizens came to Akita for their education and became members of the Akita church. They had gone back to their native town, which is noted for its opposition to Christianity. Twenty

years ago George T. Smith visited the place, and as he walked through the streets the people would hasten to close all the doors and windows, so fearful were they of the foreigner's power and influence.



The Foreign Christian Missionary Society

Rumors of the wonders of the Occident filled these simple-minded people with superstitious fear, as though he were an unfriendly magician.

Eight years ago Father Mathon, of the French Catholic Mission of Akita, visited the place and the result of his work was four Christians. After Father Mathon left one of the Christians died, and the people of the town got together and drove the remaining three and their families out of the town, burned down their houses, and desecrated the grave of the Christian who had passed away.

Three years ago some foreigners in the mining business visited the place and were persecuted in many ways. Their cooking utensils were destroyed and thus their departure was hastened.

The two Christians of our church have been teaching privately, and they decided to have a big open meeting. They called Pastor Suto and the writer to conduct the meeting. Having heard this Macedonian call, we got on our bicycles, and in due time arrived at the hotel to prepare for the meeting.

Just at meeting time came the "evening shower" (more of a storm than a shower), so few were present. We sang some hymns to draw a crowd, but presently the storm ceased and three hundred people were soon in the large room, with two hundred standing in the garden. All the paper doors being removed, made the audience as one.

One of the Christians, Kadowake San, who was born and raised in the town, and who knew and remembered the persecutions of the former Christians, conducted the meeting, and talked fifteen minutes about Christianity and the blessings of the Christian life.

I never felt prouder of a Japanese Christian than I did of Kadowake San

as he stood before those five hundred friends and acquaintances.

Suto San then spoke on the reasonableness of Christianity, and of the Christ who died to prove the truthfulness of his teachings.

The writer's text was Mark 12: 30.

After two hours and a half the meeting closed, and a dozen people remained to hear more about Christianity. Another hour was thus spent and we finally adjourned with promises to come again. Copies of the Scripture and Hymn Books were sold.

Brethren, pray for the two Christians in this lonely place. They have services in their home, and are accomplishing much against many odds for their Master.

Akita.

CHINA.

Methods of Missionary Work.

G. B. Baird.

One can always find opportunity for missionary work anywhere in China. As soon as we enter a village a crowd



gathers around us. We begin by selling tracts, calendars, and Scriptures. Experience has taught us that free distribution of Christian literature does not pay. We sell them for about enough to pay the cost of printing.

After selling a few of each kind one of us talks to the people for a time. At the next village we go into a tea-shop and as we drink our tea the crowd fills the room, and we can sell our tracts and talk to them. We do not preach so much as talk. The people feel free to challenge any statement, and to ask any question. Usually one or two men in the crowd assume the responsibility of leaders.

When we stop for our meals the crowd gathers there also. We are always particular to leave a calendar at the inn, as they are pasted on the walls and remain there during the whole year. Besides the months and weeks and days the calendar contains the fundamental principles of the Christian religion, and the principles of representative government. In the evening the people gather around a fire on the floor of the inn and talk with us for a few hours. Often an elder of the village and some of the scholars drop in for a while. Usually the people are eager to buy the Scriptures, and we seldom sell all they want because we do not have enough to supply all the demands. Once we visited a place that had not been visited by a foreigner for about three years, and the people were very eager. When they learned that we had only a limited quantity to sell they almost snatched them from me faster than I could hand them out. All during the evening men continued coming to us and begging us to sell more of the Scriptures. This eagerness was not all due to a hungering and thirsting after righteousness, but much of it was due to curiosity and to a picture in the book. Yet many of these Scriptures will be read and studied, and out of pure curiosity may come an earnest desire to know more about

the Christian religion and about the God who loves men.

BOOK NOTICES.

Dr. Jessup's Autobiography. In two large handsome volumes. Abundantly illustrated. Fleming H. Revell Co., New York. \$5.

A work of great and enduring value.

Isaac Errett's Contribution to Our Movement. By Prof. S. M. Jefferson. Ten cents.

This is Professor Jefferson's address at Pittsburg, at the Centennial. No other man was as close to Isaac Errett as the author; no other man knew so much of the inmost mind of that great leader, and no other man is better able to set forth what he knows. This is a work to be "chewed and digested."

The Present Peril. By the Rev. Gavin Carlyle, M. A. Elliott Stock, London.

The writer feels that the faith of multitudes is being undermined by the so-called higher criticism, and undertakes to furnish a corrective. He holds that the criticism in question is false in its assumptions and conclusions.



FRANK GARRETT'S CHILDREN NANKING, CHINA.